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2. I have used the word "evil" advisedly, for there can be no doubt, from observations extending over many years, that the result of their excessive indulgence in smoking has been seriously to impair their constitutions. The attempts that have been made to check the mischief have hitherto failed, as it has been found difficult, if not impossible, to induce them to do a stroke of work without the accompaniment of the "fragrant weed." 276

Cannibalism.—1. The early stories regarding the prevalence of cannibalism among these savages do not at the present day require refutation.[1] No lengthened investigation was needed to disprove the long credited fiction, for not a trace could be discovered of the existence of such a practice in their midst, even in far-off times. 266

2. It is curious, however, to note, that while they express the greatest horror of the custom, and indignantly deny that it ever held a place among their institutions, a very general belief has been entertained by the tribes living in South and Middle Andaman as to its prevalence in other races, and even among their own countrymen inhabiting North and Little Andaman; and to this cause is chiefly ascribed the dread which they and their fathers have, from a distant period, evinced of their neighbours, and the animosity displayed towards strangers who have approached or landed on their shores; but these sentiments are now confined to those individuals who have had but scant opportunity of becoming acquainted with ourselves and other aliens, or with the results of the visits paid by us to the dreaded *.yē̆rewa-* and *jărawa-* territories.

Communications, Chirography, and Drawing.—1. The density of the Andaman jungles, and the unsuitability of their canoes for long expeditions by sea, would of themselves be serious hindrances to free intercourse between the various tribes, even were there not the further difficulty—due in great measure to the above circumstances—of difference of language to contend with. 619

2. There are no marked boundaries between the various tribal districts, but a general understanding exists between neighbouring tribes regarding the limits of their respective domains, which are usually defined by such natural barriers as a range of hills, a creek, or even a belt of dense jungle. So careful are they to respect these boundaries, that, before even travelling through, and particularly before hunting or fishing in, the territory of a 619 486

[1] Papuans being regarded as such inveterate anthropophagi, ethnologists will probably agree in considering that the non-existence—nay, even horror—of this custom among the Andamanese furnishes an important item in the array of facts which militate against the theory held by some that the latter form a branch of the great Papuan family.

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neighbouring tribe, an express invitation or permission is required, unless, indeed, the party entering happens to be accompanied by one or more members of the district visited, or when, from long and friendly intercommunication, a right of way has been tacitly sanctioned. In cases where there has been a breach of this observance sharp retribution has generally followed, causing sometimes serious loss of life, and resulting in a long-standing tribal feud.

3. Those communities of *ē·rem-tâ·ga-* and *àryô·to-*, living within a few miles of each other and speaking the same dialect, arrange from time to time large gatherings—generally numbering about a hundred persons[1]—for purposes of barter, or for the celebration of some particular event. Though not unfrequently on these occasions old enmities are healed and friendships formed, fresh tribal feuds and personal quarrels sometimes originate in consequence of a misunderstanding or dispute over some comparative trifle.[2]

4. There are numerous paths intersecting each territory, the result of continuous traffic over the same ground. When, for some reason, a new course is taken through the jungle, the route is indicated to those following by bending the twigs of the brushwood in a *reverse* direction at intervals along the track. This is especially the case during the dry season, when, owing to the parched condition of the soil, there is some difficulty in distinguishing footprints.[3]

5. No marks on rocks, trees or other objects, made for purposes of record, are believed by them to exist, and, with the exception of the supposititious hieroglyphics,[4] hereafter to be mentioned, nothing of the nature of writing is to be found among these tribes, nor have they any method of recording the name and exploits of a deceased chief or other individual who may have gained distinction during his life, save the narration —more or less garbled—of the same by their admiring descendants. The messenger who conveys intelligence to a distant encampment bears no outward token with him to testify to the authenticity or character of the communication he has to make.

6. Although no method of signs exists, such as tying knots in a string, making notches in a tally, or figures on wood, bark, or stone, they have means of distinguishing arrows and spears belonging to one another, by certain differences peculiar to each

[1] It is believed that no larger number than 300 has ever been assembled at one time in any place in our vicinity, at least since our advent.

[2] *Vide post* "Games and Amusements," paragraphs 24 and 37.

[3] No prejudice exists in respect to crossing water, going by certain paths, or handling particular objects, excepting the *Anadendrum paniculatum*. *Vide post*, Part III, "String," paragraph 3.

[4] *Vide* "Mythology," paragraph 29.